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Annual Board Meetings Number

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CHAS. N. FRANKLIN

ON THE HORIZON OF THE CHRISTIAN CHURCH

PRACTICING THE PRINCIPLES OF JESUS

Although Christianity, the religion, as practiced by the Western world, has not much appeal for the people of India, the principles of Jesus are being followed every day, according to Shoran S. Singha, an Indian Y. M. C. A. secretary in India. From the point of view of the production of Christ-like characters," writes Mr. Singha in *East and West,* a magazine published in India, "missionary and educational work has been more helpful than mass conversion. There are few men who leave missionary schools and colleges without a change of heart and life. An educated Indian would like to be and attempts to be something like Christ, but he has no desire to be called a "Christian." Instead of throwing Christianity overboard, India's educated men have begun to make a distinction between the Christ of Christendom and the Jesus of the gospel. The former they will not touch, but the latter is drawing them more and more." An example of the power and efficacy of educational work and social welfare activities based on the ideals of Christ, is found in the program of the Y. M. C. A. in India, which has done much to demonstrate the application of Jesus' principles to everyday life, and has helped to break down the barriers of caste.

RURAL SUNDAY SCHOOL PIONEERING

It is refreshing to find that the American Sunday School Union, in its one hundred and ninth year just closed, has operated as vigorously as ever. It finds in the outlying rural sections of practically every state of the Union a crying need for its service. Its Annual Meeting, held at its headquarters building in Philadelphia on May 11, developed interesting facts showing how it is meeting that need. It has continued to organize on an average three new Sunday schools and to reopen two others of every day of the year, weekday and Sunday. These fifteen hundred new and reopened schools, with other thousands in continued operation, have been supervised by two hundred missionaries. Each of these men has made on an average more than a thousand visits to homes in his territory, which usually consists of several counties. In these rural homes some twenty-eight thousand Bibles, or portions of the Bible, have been placed, as well as many other good books. The schools are held in communities unable to support a church. In hundreds of them churches have been started and given up. In such communities the Union Sunday school, with local leadership developed and encouraged by the supervision of the missionary, is the one practical method of promoting religion in the community and giving boys and girls an opportunity for Christian education. In forty-one of these communities during the past year there has been such religious development that churches of various denominations—the local people always decide what—have grown out of Union Sunday schools; 185 young people's societies were organized; 317 prayer meetings established, and 214 regular preaching stations opened.

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CHRISTIAN WOMEN FOR LEADERSHIP

A number of important issues were before the Ninth Convention of the Young Women's Christian Association held in Milwaukee the last week of April. In order to consider these more effectively the convention not only met each day, in one or more business sessions where definite action could be taken, but broke up into smaller groups where there could be the freest and fullest discussion of some of the problems facing the whole Association. Questions as to the real character of the Association, its cooperation with other organizations such as the Y. M. C. A., the occupancy of its field, its stand on controversial questions and its international responsibilities as a part of a World's Young Women's Christian Association were here discussed. There was an impressive spirit of unity and fellowship among the delegates, a consciousness of the past, and all it had contributed, a realization of their task today, as women, a spirit of faith and courage as they looked into the future. This spirit of unity, of faith and of adventure was felt deeply in the various services of worship, in the pageant which showed women's contribution to the world from the earliest times to the present day and in the singing. This convention revealed more clearly than ever that the Young Women's Christian Association is a part of the "woman's movement" as a whole. It is a Christian "woman's movement," world-wide in extent, comprising women of many different races and nations, women of various ages and occupations—an enterprise in which Christian women are training themselves for leadership, as women, in the life of the community, the nation and the world.

RECOGNIZING A TURNING TIDE IN JAPAN

Prince Tokugawa, descendant of a line of powerful Buddhist nobles, who drove the Christians from Japan 250 years ago, illustrated the modern liberal attitude of Buddhism toward Christianity when he recently urged the support of the Tokyo Y. M. C. A. by every "right-minded man." The prince, himself a Buddhist, is president of the Japanese House of Peers, former chief of Japan's commissioners at the Disarmament Conference in Washington, and one of the most influential men in his country today. His speech, before the executive committee of the Patrons' Association of the Tokyo Y. M. C. A., included the following statement: "My ancestors excluded Christianity from Japan. Today I am heartily supporting the Patrons' Association for the Tokyo Y. M. C. A., essentially a Christian organization. It is a strange contrast, yet my ancestors acted according to the conditions and exigencies of their times, and so do we. I am not going to discuss religion, but I know this much, that Christianity is a good religion and the Y. M. C. A. is an organization recognized as a splendid guide for young men. That is the reason why I accepted the offer to act as one of the advisers of the Patrons' Association."

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

As Ministers of Religion Assembled!

EARLY in May there was held at the national capital what was termed a pan-denominational conference to consider the religious welfare of the soldiers in our army. Although invited to be present representing both his denomination and state, the writer did not attend. In the first place, there was no direct denominational responsibility involved, since, so far as we know, there are no Friends in the army service. If there were any contribution which we as Friends could make to the spiritual welfare of the enlisted men as a whole we would of course be glad to make it. Aside from this first question, however, we had misgivings regarding this conference, which was promoted by the army chaplains and the War Department. While its purpose was played up rather ostentatiously as having to do with the spiritual interests of the soldiers, we suspected other motives, which if not altogether foreign and ulterior, were such in our mind as to compromise the announced purpose. We do not apologize in confessing to such suspicion, in view of past disclosures and of the too apparent trend of War Department plans, supported by its religious liaison officers, the army chaplains.

Reports of the conference, which have come to us with the imprint of the War Department, more than justify our misgivings. One subject which occupied the thought of those in attendance was that of the rank, prestige and emoluments of the chaplains! This had a monotonously familiar ring. For years we have seen the head of the chaplains introduced to the Federal Council of Churches in session, and too often the burden of his concern has seemed to be more for the advancement of the chaplaincy as a profession than for the religious interests of the soldiers. We do not say that this is actually the case, but the emphasis has been unfortunate to say the least. We do not object to the proper recognition of the chaplains, other than from the point of view that the more perfectly they are integrated to the army the more thoroughly are they identified with the whole military system and its plans and purposes.

More seriously, we come to a resolution which was "unanimously adopted" by the conference. It was on the subject of National Defense, which subject would seem to be rather extraneous to that of the spiritual welfare of the soldiers! "As Ministers of religion in conference assembled," read the opening words of the resolution, "we renew the pledge of our whole-hearted devotion to the cause of peace." Then follows the usual statement for preparedness! "Our vocation is essentially a peaceful vocation," say these army chaplains, and defend the army as an agency of peace. The spirit of militarism is decried as a matter of course and custom, but the military defense of our liberties against "possible hostile aggression" is declared to be imperative as a moral obligation. The "determined will to peace" is espoused but "indiscriminate" and "radical" pacifism is roundly denounced as illogical and unethical. The training of officers for military emergency and the preparation of citizens to answer the call, etc.—"all these are ways and means not primarily for the waging of war, but for the promotion of peace!" All of which is the same old story in the same old way. It was fitting indeed that this resolution was sent out as a War Department release.

Ministers of *religion* in conference assembled! They were for peace with a "but"—with a series of "buts" in fact. This is the kind of peace we always expect from militarists but we have a right to expect another brand from ministers of the Prince of Peace. "But me no 'buts'," is an admonition which may well be pressed upon those who profess to speak in his name on a question at the very heart of his message. Time was when the sobriquet of of "fighting parson" was cherished as an honor. It is different now, and to the spiritually sensitive carries its own sad reflection.

To those chaplains and ministers assembled under the auspices of the War Department and voicing its sentiments, we commend the statement of a former chaplain in the army, made a few days previous, before a gathering of the Iowa Lutheran Brotherhood. "War is the most ultimate limit of damnable brutality," he declared. "War as served up in the morning newspaper with bacon, eggs and toast 3,000 miles from 'no man's land,' is quite a different thing from the actual contacts and the shock of the battle. It is the ultimate in stupidity and the reason it comes is because we leave God out of consideration."

Those ministers assembled at Washington deprecated pacifism, holding that it provides no safeguards to our liberties and institutions, and therefore they defended the enginry of war whose horrors they admitted! Did they, too, leave God out of consideration?

How It Looks Across The Seas

"REASONABLE preparedness in the face of possible hostile aggression." That is the comment of the Washington army chaplain conference, leaving it to the War Department of course to make the interpretation of what is "reasonable." In conference with Friends in Richmond recently, Hans Gramm of Berlin, told of a

chance meeting on a street in Hamburg with a friend who had just returned from this country as he himself was embarking for our peaceful shores. He asked his friend how he found things over here. Receiving a dubious but enigmatical reply he pressed for a more definite answer. "Oh," said the returned visitor, "they're putting a gun in the hands of every schoolboy."

Exaggerated was the statement to be sure—exaggerated up to date, at least. But it bespoke a manifest tendency and clearly expressed the outstanding impression which the visitor from Germany had received. We may avow repeatedly that we are a peaceful people, and may indignantly spurn the imputation that we may become militarized as was Prussia. Can we blame a German for shrugging his shoulders, however, when he sees us militarizing our schools and higher institutions of learning? Remember that even Prussianism at its worst never introduced military instruction into its educational institutions—not even in its universities.

One leading question Hans Gramm is putting to people in the United States wherever he goes. He says it is the question which he will face universally when he returns and he must have an answer. It is this: "Against whom is the United States making all this preparation for war?" We tried to explain that no nation in particular is the objective, but he looked at us skeptically, if not pityingly. It is unreasonable, he said, to think that this vast preparedness program would be launched with no specific and prospective "enemy" in view. Who is it?

This is the question which all the nations are asking. We explain our preparedness policies in terms of a possible aggressor, but the nations, taking alarm at our bellicose plans, ask each in turn, "Is it I?" And this is the program commended to us by the army chaplains and "ministers of religion assembled," as a program of peace!

The Home Field In Review

Board of Home Missions Seeks Larger Spiritual Service

Referring to the new viewpoint regarding missionary work in general, Samuel L. Haworth said recently in these columns, "In some respects, as a strategic center, the United States is the most important mission field in the world," and in *The Messenger of Peace* for May, Charles E. Tebbetts writes, "Unless we secure a better type of Christianity at home our missionaries will work under a more serious handicap in the future...." It was with this thought of the importance of America as a mission field, also with very serious facts regarding spiritual conditions in America and within our own membership upon our hearts and minds that the Executive Committee of the Board of Home Missions came to its annual sessions in Richmond on May 11 and 12. All six members of the Committee were present, also seven other members of the Board who found it possible to attend although a full Board meeting had not been called. Those present represented Iowa, Baltimore, Western, Indiana, Kansas, New York, North Carolina and California Yearly Meetings. Our Five Years Meeting General Secretary and Field Secretaries were also with us part of the time. Each member of the Board had received in advance several documents for study in preparation for the meetings which gave facts and figures regarding Christianity in America and our own problems. We faced such facts as these. Only about 30 million people in America, or less than one-fourth of the population are even enrolled in Protestant churches, and thousands of these are only nominal Christians. About 17 million more are Catholics, but 40 million Americans, or nearly one third of the population have no vital connection with any Christian church. These include 357,135 Jews, chiefly heads of families, 75,000 Spiritualists, also Buddhists, Moslems and other non-Christian sects. Mormons number 625,160. Only 15 per cent of all town and country churches have a resident pastor; one community out of seven has no Protestant church whatever. The number of public schools for *one-third* of the population exceeds by 27,741 the number of churches of all sorts for the *entire* population. Moreover the schools reported were all active, while many of the churches were not. One denomination with less than 6,000 churches reported more than 1,000 without ministry. Only one-third of the rural churches in America put on an every-member canvass, but these churches have from 12 to 100 per cent larger per capita contributions than the others. In some cases, the minister of the Gospel is paid only half the salary paid to a high school teacher in the same town. In other statistics recently compiled, American Friends are shown to have lost in membership during the last census period and they are shown also to be practically at the bottom of the list of denominations in per capita giving.

With these facts before us, the Home Mission Board members focused their thinking and discussions very largely on the question of how a larger spiritual service may be rendered through our Board. The agenda called for especial consideration of the ministry, evangelism, and worship, our conference on the ministry being opened on Tuesday morning by Alvin T. Coate, the discussion on evangelism by Charles O. Whitely on Tuesday afternoon, and the subject of worship, including the question as to how help may be extended to Meetings without pastors, by Arthur M. Charles and Charles M. Woodman on Wednesday morning. These subjects were faced concretely, frankly and with earnest desire to discover causes for existing failures and ways to grow in future. We hope to share the messages brought to our Board on some of these subjects with American Friend readers in later issues. So deeply did the Board feel a concern for the ministry and evangelism in and through our Friends Meetings that a personal letter was prepared, expressing that concern, which is to go from the Home Mission Board to every Friends congregation.

The Board felt keenly the need for every Friends Meeting and every member to be a real force for evangelism, not once or twice a year only, but constantly, the year around, through the Bible School, Preparation Classes for church membership, meetings for worship which every individual shall help to make more living and real, more emphasis upon spiritual communion through silent worship in the absence of outward bread and wine, and fearless application of Jesus' way of living to all human relationships. The need for us as Friends to recognize and accept more fully the obligation of stewardship of possessions as essential to Christian living was also frankly faced. An expanded interpretation of the printed statement on Evangelism issued by the Board last December gave expression to the thinking of the Board along these lines. Our past year's program of Evangelism is to be continued.

Closely linked with the discussion on evangelism was the new step taken by

the Board this year in an endeavor to render a larger spiritual service to those Meetings to which financial aid is extended and from which reports were received. A three fold cooperation is to be sought in each case between our Board, representing Friends in all sections, the Yearly Meeting to which the aided Meeting belongs, and the local Meeting receiving aid, to the end that every one of the six or eight Meetings so helped may become demonstration centers for our Friendly interpretation of Christianity. This will involve much more than the forwarding of monthly checks. It will mean making available for those Meetings the best resources and richest experiences of American Friends in ministry, evangelism, religious education, worship, stewardship and organization for service. It will mean a response from each congregation so helped which will lead to living demonstration in those Meetings of Christianity as a life of conscious fellowship with God, which finds expression in conduct affecting all human relations and in world service at home and abroad. It will mean organization in each of these Meetings to work towards definite objectives. It will mean also adequate salaries for ministers of such Meetings, making possible for them the books and magazines they need, attendance at conferences both our own and interdenominational, regular vacation periods, and cooperation whenever desired from any Board or secretary of Yearly Meeting or Five Years Meeting. We will *all* work through those Meetings to make them demonstration centers of Quakerism. Is this too high a goal for your Board of Home Missions to set, to enter into partnership with these meetings to release spiritual dynamic for evangelism of America? To quote Ralph A. Felton in the Missionary Review of the World, "Does not the 'passing on a (money) grant' seem insignificant compared to a great service program?"

In accordance with a proposition made by our Board last December, a committee was appointed to cooperate with a similar committee from the Foreign Mission Board to propose a possible plan for a combined Board of Missions, to be submitted to the Five Years Meeting in 1927.

RACE RELATIONS

The Board had considered reports from our Indian Missions and planned for their further progress in joint session with the Committee on Indian Affairs as reported elsewhere. The Committee on Southland Institute reported surprising educational progress in Arkansas, which still further justifies the Board's decision last year to close Southland rather than continue the school in its old buildings with inadequate equipment. During the present year 59 new Rosenwald grade schools for colored children are being built in Arkansas, 40 of which are already completed. Within little more than two years, 17 of these schools have been built in Phillips County, one within a half a mile of Southland. The Phillips County Training School at Elaine, splendidly equipped, already enrolls 125 students. A new $40,000 high school for colored students will be opened at Marianna, 14 miles from Southland, next September, and a new $60,000 colored high school in Helena, 9 miles from Southland next January. Paved roads and bus lines will make it possible for former Southland students to attend these schools. Negotiations are under way for sale of our Southland property, possibly for school purposes which will make it a helpful link in the modern school system of the State.

FINANCES

As a result of the changing of per cents in division of united budget funds, due to designations, the Home Mission Board received a smaller proportion of united budget money the past year than had been assigned to it at the beginning of the year. This resulted necessarily in failure to meet its entire budget, but by giving up some work, limiting activities in other directions, and by aid of a special appropriation of $600 from the emergency fund of the Five Years Meeting all appropriations are being paid with exception of $997.22 This shortage is borne by the Yearly Meetings and local fields to which aid has been promised, and the Board itself carries no deficit. Nebraska Central College will probably feel this shortage most keenly. In view of the fact that readjustments are being considered which will give more assurance that the Board will receive its assigned per cent of united Budget receipts the coming year, a new budget of $20,000, the same as asked for last year, has been approved for the year just begun. Aid will be continued for Meetings in Washington, D. C., Detroit, Everett, Washington, several points in Nebraska Yearly Meeting including Denver, Boulder and Nebraska Central College, as well as for mountain Meetings in Tennessee and the Indian Missions. The Board regrets keenly the illness of J. Edward Ransome which is compelling his release for several months from his work in Tennessee. He has given beyond his strength to that splendid work and even in leaving for his enforced rest, sends an urgent plea for completion of the Oak Grove Meeting House upon which he has labored with his own hands and which still requires $700 before it can be finished.

FELLOWSHIP

In our periods of worship together, Home Mission Board members found again the spiritual strengthening and joy of fellowship with God and each other in service which has increasingly characterized our meeting the past few years. We felt also, and thanked God for the consciousness of your fellowship in our meetings, for the knowledge that many of you, scattered in many places, were thinking of us and with us in those days. May you, as you read this brief review of our sessions, share something of the blessing and hope and determination for the days ahead which came to us.

R. M. S.

ENTERTAIN CHINESE GUESTS

The Friends of New York and Brooklyn entertained Chinese students from Columbia University, New York University and Pratt Institute, at a dinner held at the Friends Meeting at Rutherford Place, New York, on Saturday, May 15. There were about fifty Friends and twenty-five Chinese who had the opportunity of getting acquainted during the short reception which preceded the dinner, during the dinner hour, and in the talks which followed.

Charles S. Crosman, the toastmaster of the evening, spoke of Friends' interest in the common problem of militarism which faced both China and America. He called first upon Paul C. Meng, the general secretary of the Chinese Student Christian Association of North America. Mr. Meng spoke of the widespread feeling of racial superiority, found in different ages and among different peoples; of the recognized progress made by humanity throughout the years and the tasks that immediately face us, if progress is to be continued. Lloyd Balderston spoke in a very interesting way of his trip to China, and expressed his deep appreciation of the contribution of Chinese philosophy and the Chinese people to the world's progress.

During the discussion period, Mr. T. Y. Wang, at one time a student at Woolman School, interpreted to his countrymen the meaning of the Society of Friends as he had come to understand it. Mr. C. S. Chou, the president of the Columbia Chinese Student Club, expressed the appreciation of the students for the friendship shown by the Friends. Mr. Judson, a missionary, who has been in China many years told of his work there. Mr. C. J. Ho, president of the Columbia Chinese Christian Association challenged us as Americans to use our influence with our own government in order to stop the gunboat proceedings taking place in China's harbors. Andrew J. McIntosh spoke of the "University Afloat" and its message of international goodwill in its international student group and its tour to thirty-three nations of the world during its year's course. Mrs. Dikran B. Donchian was very generous with her well rendered songs.

The attendance of so many students upon the eve of examination week is greatly appreciated and it is hoped that at least in some instances it will be possible to continue our friendships before our friends return to China.

There is only one thing indispensable—a soul willing to let go of self and to live henceforth in God.—E. HERMAN.

Annual Sessions on Indian Affairs

Encouraging Progress Revealed

Official representatives from eight Yearly Meetings, including New York, Philadelphia, North Carolina, Ohio, Indiana, Western, Iowa, and Kansas gathered for the annual sessions of the Associated Executive Committee of Friends on Indian Affairs on May 10th at Richmond. Baltimore Yearly Meeting also represented in the closing session, and several members of the Board of Home Missions as well as other interested Friends attended. Walter Smedley as chairman and Mariott C. Morris as secretary (both from Philadelphia) presided.

Reports from officers of the Committee and from missionaries on the field showed progress at every mission, particularly in all-the-year-round evangelism which is influencing Indian young people and stimulating each mission community towards self-support. Every one of our five missions has been improved in buildings and equipment during the past year, especially the Kickapoo and Big Jim Missions. The Mission homes have become attractive centers of real friendliness and spiritual power in their communities. The Big Jim Mission church has been moved, remodeled and equipped for community service.

One noticeable feature of each mission's report, which was commented on in the Committee meetings, was the increasing numbers of both Indians and White people who are being reached by our missionaries. The Osage Bible School, for example, has been averaging about 50 this winter, special occasions bringing 65 and 80 young Osages together, while birthday dinners and other social occasions have given repeated opportunities for the Hadleys to speak to 100, 150 or 200 Osages at a time, frequently with other tribes also, especially Otoes or Cheyennes, represented in the groups. Among the Otoes, Arthur Santmier has several times spoken to groups of 200 or more, sometimes all Indians, often mixed groups, and to smaller groups of 25 or 30 Indians in their homes or camps. Otoe Indian attendance at Sunday evening meetings has varied from 40 or 50 to 150 and once nearly 300. At the Big Jim Mission all efforts to count attendance on Sunday evening, mostly from the White community, were given up because the church could not hold the crowds. This led to the enlargement and remodeling of our building. Big Jim Indians however, are reached chiefly through meetings held by Eber and Martina Hobson at Little Axe School House and through visiting their homes. At the Kickapoo Mission the Indians are responding to Philip and Susie Frazier as never before. They have begun holding gospel meetings in the Indian homes and camps, in response to definite requests from the Kickapoo themselves and reported one such meeting with 60 Indians in April. At Wyandotte, religious education work with Indian children in the Government boarding school, carried on by Westine Lietzman and Dorothy Pitman, has shown very encouraging results with about 150 Indian boys and girls. A recent Government appropriation will double the size of this group next year and add three years to the time which they will spend under our missionaries' teaching.

Definite efforts towards Christianizing race relations have shown some encouraging results in three of our mission communities. Another outstanding phase of our Oklahoma work has been the increasing cooperation between our missionaries and the public schools in the mission communities which Indian children attend. Often religious meetings are held in school houses. At Hominy, Willis Coffin, a young Friend graduating from Penn College this June, has been appointed to teach in the town high school next year. He will cooperate with Arthur and Nettie Hadley in the Osage Bible School and community work.

The Committee gave especial consideration to the Wyandotte Mission where defi-

THE NAZARETH SHOP

BY ROBERT McINTYRE

I wish I had been His apprentice, to see Him each morning at seven,
As he tossed His gray tunic far from Him, the Master of Earth and of Heaven.
When He lifted the lid of His work chest and opened His carpenter's kit
And looked at His chisels and augers, and took the bright tools out of it
While He gazed at the rising sun tinting the dew on the opening flowers
And smiled as He thought of His Father, whose love floods this planet of ours,
When He fastened His apron about Him, and put on His Working-man's cap
And grasped the smooth hasp of the hammer, to give the bent woodwork a tap,
Saying, "Lad, let me finish this ox yoke. The farmer must put in his crop."
O, I wish I had been His apprentice and worked in the Nazareth Shop!

Some wish they had been on MountTabor, to hearken unto His High speech
When the quick and the dead were beside Him, He holding communion with each.
Some wish they had heard the soft accents that stilled the wee children's alarms,
When He won the sweet babes from their mothers and folded them fast in His arms.
Some wish they had stood by the Jordan when holy John greeted Him there
And seen the white dove of the Spirit fly down o'er the path of His prayer.
Some wish they had seen the Redeemer when into the basin He poured
The water, and, girt with a towel, the servant of all was the Lord.
But for me, if I had the choosing, O this would then all overtop
To work all day steady beside Him of old in the Nazareth Shop.

These heavenly wonders would fright me, I cannot approach to them yet.
But, O, to have seen Him, when toiling, His forehead all jeweled with sweat,
To hear Him say softly, "My helper, now bring me the level and rule."
To hear Him bend over and teach me the use of the artisan's tool.
To hear him say, "This is a sheep gate, to keep in the wandering flock."
Or, "This is stout oaken house sill. I hope it will rest on a rock."
And sometimes His mother might bring us our meal in the midsummer heat,
Outspread it so simply before us, and bid us sit down and eat.
Then with both of us silent before Him, the blessed Messiah would stop
To say grace, and a tremulous glory would fill the Nazareth Shop.

nite opportunities for development are befor us for next year, and to the Otoe Mission where local problems are acute. M. F. Swafford, committee member from Kansas and Superintendent of Kansas Yearly Meeting, was appointed to carry to Arthur and Alice Santmier the Committee's deep interest and sympathy in the problems which they face, also the sense of the meeting in reaction to a careful and comprehensive survey of the Otoe field submitted by the Santmiers. M. F. Swafford plans to visit the Otoe Mission and possibly others of our Oklahoma Missions in the near future, and it is hoped that Henry Roe Cloud, head of the American Indian Institute in Wichita, Kansas, will accompany him on this visit.

Jennie C. Callister of New York Yearly Meeting, led in a practical discussion of plans for publicity work the coming year, and the question of financing our work was seriously faced. The urgent necessity of increased regular support, to meet our budget adequately was discussed in the light of several definite suggestions. Every Yearly Meeting is to be asked this year to consider carefully its obligation to support more generously the Indian Mission section of our united work.

A fellowship supper for all members of the Indian Committee, Board of Home Missions and visiting representatives from Yearly Meetings was arranged between the afternoon and evening sessions at the Valley Inn, in the country south of Richmond. Twenty-seven Friends were seated for this occasion, at two long tables, presided over by Walter Smedley, chairman of the Indian Committee, and Ellison R. Purdy, chairman of the Board of Home Missions. At each plate was a kodak picture from our Indian Mission fields, which were exchanged and enjoyed while Friends from east, west and south renewed old acquaintances and made new friendships.

Messages by letter, direct from our missionaries on the field, were read during the Committee's sessions and by request of the Committee the message from Philip and Susie Frazier, our Indian missionaries, will be shared with you in these columns next week.

The accompanying poem, "The Nazareth Shop," selected by Susie Frazier, to be used in the Indian Girls' Camp next month, was read in the devotional period of one of our sessions on May 10.

R. M. S.

When the peace group involves the whole earth, there is nothing left outside and the only war possible is civil war, which by the nature of the case seldom happens and is outlawed.—IRVING FISHER.

God speaks to one man in color, to another in sound, to another in movement, to another in rhythm, to another in the beauty of children, to another in the need of the world.—T. R. GLOVER.

At Last—An Actual Budget

BY JOHN R. CARY
Clerk of the Five Years Meeting

To determine upon a reform and to enter upon the path of rectitude often demands a high degree of courage. The case in point is the action of the Executive Committee of the Five Years Meeting on May 13 when they decided upon a financial policy of far-reaching importance which will demand hearty cooperation throughout our whole body to ensure its success. The fact that the policy is sound in theory and makes for honesty and business integrity does not prove that we shall easily shift to it from the practice of the immediate past, in making engagements to pay money when we had not the least idea where that money was coming from and when in some cases it did not come.

In effect the committee decided that for the fiscal year beginning April 1, 1927, they would make an actual Budget, not a one-sided one in which only the outgo was fixed and that in large part dependent upon the very doubtful possibility of the funds coming in through costly and almost frantic appeals to our people after the money was spent. This has not been a pleasing spectacle and it has received the justifiable criticism of our business men.

A tentative table of "askings" for the work of the Boards for 1927-28 was adopted, amounting to $160,000. This is a slight increase over the "askings" for this year and last, based upon the recognized great need for developing some phases of our work. These "askings," divided into departments, are to be furnished to the Yearly Meetings as they come in succession with a suggested amount for their adoption; and with the request that they submit subdivisions of the sum on the monthly basis to their local Meetings, reporting to the Executive Committee of the Five Years Meeting by January 1, 1927 what amount has been pledged for payment monthly. The total amount pledged by all the Yearly Meetings is the income side of the Budget and will determine the outgo. By so much as this total falls short of our "askings" will be measured the enforced contraction of our work, and any excess will indicate the willingness of our members to enlarge the program.

It is no criticism of the new plan to say that we have been doing as other churches do and that they are having the same experience. Friends in the past have not hesitated to be the first to take a step which they felt was right, even when it promised to result in some cost in money or personal discomfort. The comparative size of our body makes the working out of the plan quite possible, and we are justified in urging our business men who, with reason, have stood somewhat aloof in a critical spirit that they get back of this policy of whose soundness they must feel assured. It is simply applying to the work of the church as a whole the same principle by only a slight variation of method, which we apply to work of the Yearly Meeting whose cost is met by assessment upon the local meetings.

This plan does not violate the theory that the support of the mission and other aggressive work of the church should be voluntary. Submission of the program to the local meetings ensures this, but it recognizes that pledges of outgoing monthly payments should have a solid basis. This submission to the local meetings is a vital part of the plan which should not be side tracked, even if it be recognized as involving considerable work, by the Yearly Meeting in session deciding to raise a fixed sum. This would leave us about where we are now. The spiritual effect upon a meeting of facing squarely an outreaching program; and the stimulating effect upon the growing tendency to the adoption of a budget covering all local meeting expenses with its salutary bearing upon pastors' salaries are too important to be lost. It is quite possible to increase the income of most of our meetings by at least twenty-five per cent by a change to systematic, regular giving. Hundreds of our members could give two dollars a week who would never be able to get together one hundred dollars at a time. When I was in Richmond I had an interesting conversation with one of the bank officers there who told of a friend of his who had bought a small home through a Building Association. Two years after he finished his payments he came back and bought another property because the cessation of the payments on the first had not resulted in any gain in other directions; the money had simply vanished with nothing to show for it. He wanted now to force himself to save some money. I thought to myself, what a splendid suggestion for the accumulation of the treasure which thieves cannot steal, invest so much a week in building the Kingdom—buying bonds of the Kingdom of Heaven on the weekly payment plan!

To those whose experience has shown them the reciprocal relationship between spiritual and financial support of the gospel the new plan should commend itself very strongly, and enlist their warm support of an earnest effort to come to the Five Years Meeting of 1927 with our work thoroughly supported. The simulating and unifying influence of such a movement reaching every meeting, large and small, can easily be imagined. And incidentally the effect upon the pledges for the current year may be salutary.

Foreign Board In Annual Session

Significant Actions Taken

Every Friend who has been in debt and suddenly finds that the amount of his indebtedness has been reduced, will know how the members of the Foreign Mission Board felt as they listened to the report of the treasurer.

But before telling of financial matters, a word should be said about some other important things. The Board members met on Monday evening for an informal prayer service. Emmett W. Gulley, former missionary to Mexico, urged us not to be content to drink from puddles of stale water by the wayside but to quench our thirst from the living water which Jesus Christ has to offer. We drank deeply and were refreshed and fitted for the two days of intensive work which followed.

From the fields were Alsina M. Andrews of Jamaica, Fred M. Hoyt, Roxie Stalker, Edgar T. and Adelaide W. Hole of Africa, Emmett W. Gulley and Sarah R. Charles of Mexico. These Friends brought most inspiring reports of the achievements abroad. The Quarterly Bulletin for May and the Annual Report of the Board will contain more detailed accounts of the year's work.

GOOD CHEER FROM CUBA

Perhaps the one thing which brought the greatest satisfaction to the Board was the report concerning the Cuba church. For a quarter of a century Friends in America have been sharing in money, missionaries and intercession with the people of Cuba. And now, as a result, there are monthly meetings of Cuban Friends able to support, propagate and largely govern their own work. If present plans come to fruition, these meetings will ask next year for aid in establishing a Yearly Meeting of their own. To be sure, these Friends still need sympathetic help from Friends in America but they are able to carry a large part of their own load.

The Board faced squarely up to the necessity for a boarding school at Holguin to provide the right sort of leadership for the Cuban church of the future. About a mile from the center of Holguin is the Mission farm of 53 acres which was purchased some years ago as a boarding school cite. The Cuban Mission wishes to lay the concern on the hearts of Friends for $15,000 with which to erect the first unit in an adequate school plant.

When the item on the agenda calling for the treasurer's report was reached, every one was eager to know what the report would show. Great was the delight and gratitude of the members when they learned that Friends had given for current expenses $95,071.88—the largest amount given since the Forward Movement. Because of this generous giving the Board's current deficit of $12,736.57 had been reduced to $10,073.74. A committee was appointed to care for the balance of this deficit.

In order to provide in the future for the lean months which usually follow April first of each year, the Board determined to set aside one tenth of one percent of its monthly income as a reserve fund. When this fund reaches sufficient size it may be drawn upon in time of necessity provided the borrowed amount shall be replaced before the end of the year. When this fund is actually in hand it will make unnecessary the payment of interest which is now paid on sums borrowed at the bank.

After carefully reviewing the actual necessities on the various fields the Board passed a budget of $96,603.54. This sum is a guaranteed sum in the sense that each field participating in the budget is notified that it may expect to receive the share allotted it by the Board. It is necessary to pay the salaries of teachers and missionaries, to care for rent, insurance and repairs and to meet other regular charges which are inevitable in carrying on the work. This calls for a monthly contribution from Friends of only $8,050.30, or a weekly contribution of 154.81. Surely this is not too heavy a strain on Friends giving capacity.

The Board learned with satisfaction that several meetings have assumed their share of budget funds and have instructed their treasurer to pay one twelfth of this amount each month. If all of the meetings will follow this custom the financial problem of the Boards will be largely solved.

RELATION TO UNITED BUDGET

It is not yet clear to some Friends what the relation of the Foreign Board is to the United Budget. The United Budget is simply the total of the askings of the Boards and Agencies of the Five Years Meeting. The Foreign Board's askings are $96,603.54, or 63.67 percent of the United Budget.

There are three ways in which Friends have given for the work. Some have given directly to one or more of the Boards. Others have given for percentage distribution which means that their gifts have been divided according to the fixed per cent which is determined by the relation of each Board's askings to the total United Budget. Others, feeling that they wanted their money to go where most needed have given for "equalization" or "balancing up." Their money has gone to the Boards and Agencies which have received little if anything by designation. The wishes of all three groups of Friends have been carefully respected. Every one is a steward of the material things of life and has an obligation to administer those things as he feels God may direct.

Heretofore the Foreign Board has not participated in the "equalization" gifts as its receipts have always run ahead of its fixed per cent.

Before closing this report mention should be made of the acceptance of Elizabeth Haviland for foreign service. After completing her college course at Wilmington, Ohio, she spent two years at Calhoun School for colored children. At present she is completing her M. A. work at Cornell University. B. W. B.

A CAUSE TO STRIKE THE IMAGINATION

The end of the war brought the beginning of Quaker responsibility for peace is the view of the Peace Section of the American Friends Service Committee, which met at 20 South Twelfth Street on April 28. At no time was the peace message more needed, as a gospel and as a philosophy of life, to sink deeply into the lives of all people. Believers in peace today are confronted with Civil war in China, warfare in the Mediterranean, and a militant Fascism in Italy far more menacing than the Ku Klux Klan at home. In our own country are found war in industry, and agitation for a conscription law that would put America on a par with imperialistic Prussia. Because of these things, Friends have a splendid opportunity for service; the call to work for world peace is just as urgent now as it was during the World War.

The Service Committee has been very active. It has fought both the conscription and the military training bills; it has sent out eight people on speaking tours for peace; it is arranging to have Elbert Russell and Thomas Harrison as field secretaries for peace, and it is cooperating with the Young Friends Caravans who plan to spread the peace message far and wide. This is a good beginning and the Service Committee can expand its work in response to demands for a campaign of peace education from Friends. It is hoped that the urgency of the peace message will so strike the imaginations and the hearts of Friends that they will be content with nothing less that "Peace in our time"—with all that means of service, sacrifice, and hard work.

SPRING TODAY

BY MARIETTA CARTLAND

The heavens are blue as the sapphire sea,
The birds are singing from every tree,
The maples show red buds against the sky,
And the tulips I measured are one inch high.

There's a nip in the breeze but the sun is warm,
And last night we had our first thunder storm—
Yes, summer I know must be on the way,
For Oh, it is spring, it is spring today!

Indiana's Short Course

BY CHAS. N. FRANKLIN

Forasmuch as I have been requested to set forth in order a declaration of those things which were accomplished at the Minister's Short Course, held at Fairmount, Indiana, May 10 to 14, 1926, even as they were delivered unto us from the beginning, who were eye-witnesses and ministers of the Word I shall attempt without partiality, to give them in such a manner that others may be profited thereby, and may be persuaded as to the merits and value of the same.

The Short Course opened auspiciously on Monday evening at the dinner hour, with a goodly number present, at which time introductions were given to every one present. There were two distinguished gentlemen present, outside of our own group: Dr. Levi T. Pennington, President of Pacific College, Newberg, Oregon, and Prof. W. E. M. Hackleman, Manager of the Hackleman Music Co., Indianapolis, and also Executive Secretary of the Congress of the Disciples of Christ, and author. At 7:30 Levi T. Pennington (He only allows you the privilege of calling him Doctor once) spoke from the words, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

The program for each day called for six class periods. Four in the morning from 8:00 until 11:50, and two in the afternoon, from 1:30 to 3:20. The time from 3:20 to 5:30, the dinner hour, was spent in recreation, the two principal forms being volley ball and pitching horse-shoes. Dr. H. C. Bedford of Richmond, and G. Raymond Booth of Amboy distinguished themselves by defeating all opponents.

Percy M. Thomas, Pastor of the Fairmount Friends Meeting, was on the program to bring us the opening message, Tuesday morning at 8:00, but prevailed upon Levi T. Pennington, who brought a message upon the theme, "Three Incidents in the Life of a Great Preacher." The incidents were, Jesus and Nicodemus, Jesus and the Woman of Samaria, Jesus and the Rich Young Ruler.

With the Short Course thus well begun, Edgar T. Hole, Field Secretary of the Five Years Meeting, brought a forceful message upon the theme, "Selling Christianity." In it, he laid emphasis upon the fact that if we are to be the salesmen and sales managers for the Kingdom of God, we must know our business and know our goods, but first sell ourselves.

Dr. H. Clark Bedford began his work of Bible Exposition, upon the book of Hebrews continuing it throughout the entire course. In addition, he gave two lectures, one on, "Church Organization and Finance," and another on, "How We Got Our Bible." The Ministers of Indiana Yearly Meeting have come to love Dr. Bedford, and feel that his coming to us is providential.

Clara Ford, college student, daughter of Jefferson and Helen Ford, Friends missionaries in British East Africa, captivated her hearers by her description of the work among the Mission children of the African field. She pictured most vividly the "Before and After,' conditions as they exist. All expressed the feeling that she should be given greater opportunity to bring her message to the attention of Friends.

Clarence E. Pickett, head of the Biblical Department and Clyde A. Milner, Professor of Psychology, both of Earlham College, brought valuable messages upon the subjects of Religious Education and Psychology.

H. Elmer Pemberton, evangelist of the Five Years Meeting, proved himself equal to the task in which he is engaged, and the accounts of the work which he is doing among the children and young people, made us feel the possibility of a great future for the Society of Friends, if each and every one will do his or her part.

The presence of Ira C. Johnson, formerly Superintendent of Evangelistic and Church Extension Work in Indiana Yearly Meeting, and his message were greatly appreciated by all. He laid great stress upon the importance of the Baptism with the Holy Ghost, which was in keeping with an utterance made later in the sessions, to the effect that Friends would do well to consider the fact that we have much to say about the non-essential use of water baptism, and the essential use of the baptism with the Holy Spirit, but are not strong in the practice of the latter.

Barton Rees Pogue, Professor of Public Speech in Taylor University, Upland, Indiana, gave some practical suggestions and demonstrations in public speaking, emphasizing particularly the importance of correct manner in the public reading of the Bible. Later he rendered his program, "Fortunes in Friendship," which was greatly appreciated by all.

Prof. Hackleman made a valuable contribution to the Course by conducting the singing, and bringing messages in song, illustrated with pictures on the screen. He also gave two valuable numbers on the regular program.

At the closing sessions on Friday morning, the hearts of all were knit together in a closer bond of unity and love, as Rev. Connor, a minister in the Disciples of Christ Church, brought his message on, "The Heart Bindings of a Boy." Rev. Connor is doing a distinctive piece of work among the boys and is widely known as the boy's friend.

This was followed by the last of H. C. Bedford's expositions, closing with a consecration service during which time several prayers were offered asking God for increased power in service. The presence of the Holy Spirit was felt in no small measure.

Much credit is due the Executive Committee, the Evangelistic and Church Extension Committee, and the sub-committee who have made this possible. No small amount of work could have brought it about, and their ability to make unexpected changes in the program on account of the unavoidable absence of speakers, without marring the spirit of it all, simply proves their efficiency. Every minister in Indiana Yearly Meeting should avail themselves of this opportunity. There is nothing to lose and everything to win. The attendance this year was larger than last year, which was very gratifying. Seventy-five ministers registered.

Circumstances will not always permit a full and regular attendance at these occasions, but there is a feeling that more should so arrange their matters at home, so that they might attend each and all the sessions, thereby showing, in a measure, their appreciation for the efforts of those who have made such a program possible, besides reaping the benefit from it themselves.

Greenfield, Indiana.

MANY CHANGES IN GERMAN STUDENT CLUBS

When Winifred Cramp visited the student clubs of Berlin and Frankfurt in 1922, she found many of the students of those lovely old cities faced with the choice of buying books or buying food. When she went back in 1926 she found, instead of the shadow of the wolf, much brightness and cheer; in fact, the Quaker Clubs seemed well under way to becoming centers of international fellowship. In Berlin, Russians and Bulgarians come to the club as well as the Germans, while in Frankfurt the atmosphere is charged with the lively discussions of Jews and Communists as well as the usual two (sided?) shades of German political belief.

Winifred Cramp spoke to these students about the race problem—a subject in which the Germans seem to be keenly interested, though they are not faced with it at home. In Frankfurt they were much interested in prison reform. She reports a great curiosity on the part of the students to know about English thought and a desire to have as many books as possible on international problems.

Our prayer-life will be creative just in as far as our whole life is charged with the creative energy of God.—E. HERMAN.

FIGURES FOR CURRENT YEAR ADOPTED

Executive Committee Fixes Tentative Budget for Boards of Five Years Meeting

Immediately following the various committee meetings and conferences reported in this issue, the Executive Committee of the Five Years Meeting went into session on Thursday afternoon, May 13. Members present were W. S. Hadley, S. E. Nicholson, Alvin T. Coate, Lewis W. McFarland, S. M. Hadley, Ellison R. Purdy, W. O. Mendenhall, Harry R. Keates, Theo. Foxworthy, Elden H. Mills, Isaac T. Johnson, Laurenna Farquhar, John R. Cary, Levi T. Pennington, Miles White, Jr., the chairman Allen D. Hole and the secretary, W. C. Woodward. Regrets were presented from Rufus M. Jones, Wilbur K. Thomas, Ora W. Carrell, John I. Lane, Edgar H. Stranahan and George Selleck. By invitation, Yearly Meeting Superintendents not members of the Executive Committee were present as follows: Emmett W. Gulley, New York; Lewis C. Moon, Baltimore; Richard R. Newby, Western; M. F. Swafford, Kansas; L. Clarkson Hinshaw, Oregon.

Illuminating reports of the year's work of the two Field Secretaries, Edgar T. Hole and Fred E. Smith, were read. The reports were supplemented by expressions of appreciation by Superintendents of those Yearly Meetings within whose limits the Field Secretaries have worked.

The Committee took up promptly the consideration of the estimated needs of the Boards for the current year, 1926-27. The following estimates were adopted as those to be presented as the basis for the appeal for the year's work:

Board	Needs	Pct.
Foreign Missions	$96,603.54	63.67
Home Missions	20,000.00	13.19
Peace Association	4,800.00	3.17
Young Friends	3,000.00	1.98
Prohibition Board	500.00	.33
Publication Board—No United Budget funds required this year.		
Board of Education	300.00	.20
Board of Religious Education	1,100.00	.73
Aged Ministers and Missionaries	6,000.00	3.96
Promotion Expenses	9.800.00	6.47
Promotion Notes	5,000.00	3.30
Emergency	4,549.59	3.00
	$151,653.13	100.00

What was looked upon as an important forward step in church finance was taken on the recommendation of John R. Cary, Clerk of the Five Years Meeting. In effect it was that there we presented to the 1926 sessions of the various Yearly Meetings the estimated needs of the Boards for the year 1927-28. It is the purpose that each Yearly Meeting shall be visited if possible by a representative of the Executive Committee who shall present this statement to the Yearly Meeting to the end that a definite sum shall be accepted and pledged so that by the beginning of the fiscal year 1927-28 the Executive Committee and Boards may know with approximate accuracy just how much money will be available before the program of work is outlined and undertaken. John R. Cary makes a more extended explanation of the new plan of procedure elsewhere in this issue.

At the December session, two committees were appointed to hold conference if possible with representative Friends and committees of Oregon and Kansas Yearly Meetings to take up the questions at issue regarding the relationships of those Yearly Meetings to the Five Years Meeting. It was reported to the Committee that W. O. Mendenhall, S. M. Hadley, Ellison R. Purdy and John I. Lane had held a conference on April 9 with the Oregon Yearly Meeting Committee at Portland, and that Elden H. Mills, Theo Foxworthy and S. Edgar Nicholson had met with a group of Friends of Kansas Yearly Meeting at Wichita on April 16. While these visiting committees did not presume to report in terms of definite results achieved, it was the general feeling that the conferences had been held in a good spirit and that on the whole a better understanding had been brought about. The Kansas committee, which was also charged with the responsibility of the consideration of the possible re-organization and further amalgamation of the Boards and Agencies of the Five Years Meeting, was continued to bring recommendations to the next meeting of the Executive Committee.

The sub-committee appointed at the December meeting, 1925, to gather data regarding the comparative advantages in holding the next sessions of the Five Years Meeting at Oskaloosa, Iowa, or at Richmond, Indiana, made a very comprehensive report, without recommendation. After some discussion it was decided to submit the matter to the Executive Committee members by correspondence for decision. This was felt to be advisable in view of the fact that at the closing session of the Executive Committee on Friday afternoon when the matter was presented the representation from the various Yearly Meetings was felt to be inadequate. The date for holding of the sessions of the Five Years Meeting was referred to the Central Committee.

There do come times in life when nothing but the rising up of the whole personality in one tremendous "I will" can effect the victory. We neglect the Will at our peril.—GERALD K. HIBBERT.

JOINT CONFERENCE IS HELPFULLY HELD

Yearly Meeting Superintendents and Central Office Secretaries in Consultation

If Friends back home could have looked into the library room at the South Eight Street Meeting House at Richmond, on Wednesday evening and Thursday of last week, they would have seen their Yearly Meeting Superintendents or Executive Secretaries, as the case may be, in earnest consultation with the Central Office Secretaries.

And how did it all happen? The beginning dates back to some concerns for closer cooperation in planning the cooperative activities of the church, concerns felt both by those in the Yearly Meetings and by the Central Office, who are jointly responsible for carrying to the local meetings a program of work. It had been hoped that a joint conference might have been held last December when the Yearly Meeting leaders were invited to meet with the Five Years Meeting Executive Committee. But due to lack of time this was impossible and so the conference was arranged for May 12 and 13, between Board and Executive Committee meetings

From North Carolina came Lewis W. McFarland; from Baltimore, Lewis C. Moon; from New York, Emmett W. Gulley; from Wilmington, Jane Carey, who though not a superintendent is chairman of her Yearly Meeting's committee; from Indiana, Charles E. Hiatt; from Western, Richard R. Newby; from Iowa, Charles O. Whitely; from Kansas, M. F. Swafford; from Nebraska, Theodore Foxworthy; and from Oregon, L. Clarkson Hinshaw. From the Central office were Ruthanna M. Simms, Edgar T. Hole, Fred E. Smith, Elizabeth Marsh, Gladys Scott, B. Willis Beede and Walter C. Woodward.

Evangelism, Missions and World Service were the three main topics on the agenda for discussion, but the time was so short that the group did not get much beyond the topic of Evangelism.

Every one felt that insufficient emphasis had been placed by the local congregations upon evangelism. Very often the church has consumed its energies in trying to revive its own membership when it should normally be in such a state of spiritual health that all of its energies could be used in carrying the Gospel to those in the community who have not been won to Christ. A spiritually healthy church is ever a propagating church. It is always busy at the task of sharing Christianity with the man, woman or child who has not yet received it. A real living sense of Christ in the life of each member of the church is essential to aggressive evangelism.

There was expressed a need for a real

revival of Christian stewardship. It costs money to carry on the activities of the church, and the systematic, generous giving of many is as much a part of the normal Christian's life as is prayer, Bible study, or testimony. Evangelists often preach on the implications of the New Testament doctrine of stewardship, but much more preaching of this sort is needed.

The problem of rightly relating the young people of the church to its varied activities was seriously considered. It was recognized that the youth of today are often intolerant of customs, beliefs and practices that have been long held dear. But it was also pointed out that many of our young people are eager to serve Jesus Christ and are ready to be of use in the church. To bridge the gap between age and youth, to bind the young people to the church in such a way that their splendid idealism and courageous daring may be used by the church is one of the greatest tasks immediately before many of the meetings.

The Yearly Meeting Superintendents were generous in their appreciation of the work done by the Central Office and kindly frank in their suggestions as to how the work of the office might be more usefully and helpfully related to the various Yearly Meetings.

All seemed to feel that the conference was of great worth and that the time had been too short to do justice even to the few topics considered. The Yearly Meeting Superintendents are a fine group of aggressive, consecrated men who are loyally serving the larger interests of the church in a splendid way. Although each one faces problems and institutions which are different from those faced by his companions, all face so many common tasks and problems that a mutual sharing in experiences and ideas was most stimulating. It is hoped that this may be but the first of several such conferences.

HELP FOR STEWARDSHIP COMMITTEES

The Layman Company, which cooperates with all denominations, will send for fifty cents, to any committee or individual, a package containing 470 pages of pamphlets, including three playlets and an Account Book, also a proposal of partnership by which an entire church can be continuously cultivated for stewardship and financial freedom at small expense.

If, after examination, the package does not please you, it may be returned, and we will cheerfully refund the fifty cents and pay return postage as well.

Please mention this paper and give your denomination.

THE LAYMAN COMPANY.
730 Rush Street, Chicago.

Prayer that has a vital background and is a fit channel of power is always a hard and humiliating business.—E. HERMAN.

SPLENDID SERVICE OF GERMAN FRIENDS

Friendly News Notes from Germany Gleaned by American Friends Service Committee

It is gratifying to note that the members of the newly organized Yearly Meeting of Friends in Germany are giving earnest consideration to the great national and international problems. Those who are directly interested in this movement had a meeting immediately following the German Yearly Meeting that was held in Sonnefeld on April 6 and 7, 1926. One Austrian, three American, eight English, and nine German Friends were present. The following minute shows the depth of the concern:

"The German Yearly Meeting which had immediately preceded the Committee, had considered its attitude to the International Service of Friends. It had felt this to be one of the most vital phases of Friends work at the present time, and had expressed its desire to take its share of responsibility for carrying it on, as far as it was able.

"The decision of the Yearly Meeting has involved a reconsideration of the policy of our International work in Germany. The work at present being carried on is mainly the outcome and continuation of the relief work done by Friends from other lands. Some of it—such as the Students' Club work—dates back to the early days of relief work, and its conception and carrying on has been largely the work of English and American Friends alone. Now that the German Yearly Meeting has been established, and is desirous of taking its share as a partner in the work, the latter should take such form as German Friends feel they can give their fullest support and co-operation to. Some of the International work at present being carried on is rather a local and particularized character, and it now seems desirable that the work should be considered more from the point of view of Germany as a whole.

"The feeling at the Commitee at Sonnefeld was that the following were particularly important pieces of work towards the development of which we should be looking:—

"Work for the bettering of relations between Germany and her neighbors, particularly on the Eastern frontier.

"Work with Labor circles in Germany.

"The development of a scheme for the wider circulation of such Friends' literature as gives special emphasis to the International idea.

"In the last named connection it has been suggested that the *Mitteilungen* might be broadened to give more news on International questions from the Friends point of view, and distributed freely to a large number of Public Reading Rooms and Libraries in Germany. Friends periodicals in English might also be sent to Universities or other special libraries where they would find a reading public. As a result of the increased interest in Friends and their International Ideas which would be created in this way, there would probably be an increased enquiry for Friends literature, and it is suggested that, if funds could be found for the pupose, an adequate central library of Friends books, with a descriptive catalogue, might be built up. The preliminary work for this would probably need a particular Friend with a concern for it.

"It was hoped that one central office would provide what organization and administration was at this stage necessary for carrying on the Friends International work in Germany."

The German Friends feel that they will be able to carry on their work during the coming year without financial help from other countries, except for the Quaker Verlag (book concern). The Yearly Meeting decided that in order to develop the publishing house, they should have a subsidy of about 10,000 Marks, to be spread over the next three years. Half of this amount would be required for 1927. They believe that this amount will establish the Verlag on a self-supporting basis. Ten thousand Marks is the equivalent of $2500, of which approximately $1300 would be the proportionate share for America.

Gilbert MacMaster writes of the continued interest which former members of the American Friends Service Committee continue to take in the German war prisoners who were detailed to the Mission des Amis for work in France.

Gilbert MacMaster informs the A. F. S. C. that if there are Friends or others who would like to have some research work done in libraries of Germany a Dr. Hassenstein is available for such work at a reasonable charge. Further information can be secured from the office in Philadelphia or from Gilbert MacMaster.

Friends have been advised by the German charitable organizations that the government can no longer grant free freight facilities on German railways for relief goods.

Denmark Yearly Meeting of Friends will be held in Copenhagen from July 17 to 20.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

GOD'S REVEALING

BY MARGARET J. BAIRD

I was fretting and a-fussing
About the clouds and mist and gloom,
Hanging 'round so long and keeping
All the sunshine from my room;

Thinking, could I ever stand it
For another single day;
Wouldn't Heaven ever open
And give forth her golden ray?

Had she closed her door forever?
Had the bright sun ceased to be?
Must this earth and people suffer
On into eternity?

Then I looked toward yonder mountain;
Saw its peak all snowy white,
Glistening in the brightest sunshine
That ever followed night.

"Ho!" I said, "the sun is shining,
On yon distant peak, I see!"
And while watching it and hoping,
Lo! its beams burst forth on me.

Then I pondered long in silence;
Cleared my mind of every doubt;
Realized the sun's not missing—
Only clouds had kept it out.

Straightway, then, on life's horizon
I began to look for light;
And I found it on the highlands,
Breaking through the shades of night.

Saw it shining nearer, brighter,
Clearing mists of gloom and fear,
Till the fullness of its splendor
Made my storm clouds disappear.

Thus I witnessed God's revealing;
Thus, surrendered every doubt;
Knew that when the sun was missing
My own clouds had kept it out.

Kansas City, Mo.

THE ABUNDANT LIFE

BY ALFRED E. STANDING

Christ must have known the yearnings of the human heart, when he said, "I came that ye might have life and that ye might have it more abundantly."

Life is one of man's most treasured possessions. He spends a great deal of his time and energy in trying to keep alive that tiny spark within him which we call life. Most of his labors are for food, clothing and shelter to help keep him alive. The whole medical profession spends its time and energy in trying to keep man alive. We have great hospitals which endeavor to prolong the time that we can live. Yes, man values his life. He will give the last cent he has to save his life.

But man is not satisfied with mere life. He wants more than an existence. He wants an *abundant* life. He seeks something above just living. And so we find men everywhere seeking the abundant life.

Some seek it in riches. They think that if they can just get more money to buy better automobiles, better houses, better clothing, more of the luxuries of life, they will gain the abundant life. But the more they get, the more they want. They are still dissatisfied. The world's goods do not bring the abundant life. Many are the rich men who are unhappy.

Some seek the abundant life in pleasure. And so our theatres, our dance halls, our gambling dens and our dives are full. Many are the people who are seeking the abundant life by following this road. And many are the wrecks by the wayside. They have to pay toll and it is paid with heartaches.

Others think they can obtain the abundant life by just smiling. They say "Smile and the world smiles with you." They hang up signs, "Smile." You even see it in the dentist's office. They read the funny papers and they laugh and they think they are happy. But we all know from experience that we can sometimes laugh when we are not happy. We can acquire a kind of a telephone laugh that means nothing.

Christ says, "I come that ye might have life and that ye might have it more abundantly." After all, Friends, is there any other way to have the abundant life but the Christ way? Is there anything that can satisfy the human heart like the knowledge that we have made an honest effort to do what is right? Can anything equal a sweet communion and fellowship with Christ?

After all, that is what Christianity is—it is a life lived; an abundant life. It is not a set of principles, a moral code, a theory. I may know enough about the underlying principles of Christianity to be able to write volume upon volume about it. But there is no Christianity until these principles are actually lived out in life.

This abundant life lived out is the surest method of advancing Christianity. Men may become skeptical about the theories of Christianity, but the argument of a Christian life is unanswerable. There is nothing so convincing as a Christ-like life. It is largely as Christianity is seen in operation that it becomes contagious.

Then, Friends, if we wish to really live, if we wish to advance the cause of Christ, let us draw close to him for he has said, "I came that ye might have life and that ye might have it more abundantly."

Earlham, Iowa.

RELIGION AND THOUGHT

Those who say that religion and thought are antagonistic, and point to the Christian Church and to other religions for proof of what they say, have a certain case. For many men and women realize the need of religion, as they call it, but want it merely as an anodyne against the troubles of life, or as a protection against God. They want "salvation," regarding it as something definite and precise, a final settlement with God, a discharge of obligations, rather than as renewal of relations with an old friend. Many others means to base their lives on religion, but resent the labor of thought; they prefer things fixed and done with, settled notions, and laws laid down and needing only to be carried out; they do not count thought a duty or a necessity. Men ask for a simple Gospel, "the old, old story," forgetful that the heart of "the old, old story" is only reached when it is daily a new surprise, that nothing that is real remains simple very long. Others lean to ritual on æsthetic grounds or from sentiment, and a great many through sheer force of habit; and some of them, if only there is enough symbol, are not very anxious as to what the symbol means—a danger that seems inseparable from symbolism. But, above all, there is a class for whom truth is a static thing, something of which they feel "you know what it is and there it is," as if "the faith once delivered to the saints" were a set of propositions simple and definite, and lifeless as the multiplication table—as if "faith" were not rather an instinct to explore God, to know the heights and depths of Christ, to track out the great spiritual purpose behind all existence.—T. R. GLOVER, in "Jesus in the Experience of Men."

ROBIN'S ANNOUNCEMENT

BY MARIETTA CARTLAND

It's dusk, a robin is calling—
As robins do early in spring—
Between the daylight and darkness,
When there's a hush on everything.

Four liquid notes, sweet and vibrant,
The same that he sings every year,
To tell us that spring is awaking;
And he knows we are glad he is here.

He finds such a joy in just living,
It thrills me with pleasure half pain,
As he sings in the soft gray twilight;
And sings in the sun or the rain.

QUAKERDOM · AT · LARGE

Edgar H. Stranahan writes that he will be in Oskaloosa, Iowa, after June 1, and that all inquiries concerning the work of the Board on Religious Education should be addressed to him there. May 30 will be his last Sunday with Fall River Friends with whom he has had a most pleasant year.

All Friends who are planning trips abroad this summer are urged by the American Friends Service Committee to take with them the addresses of the several Friends Centers in Europe. Our representatives in the Centers will be very glad to welcome Friendly visitors and to show them the different phases of the work of Friends. The Service Committee will gladly furnish such travelers with a list of the addresses in question.

As previously announced in these columns, Hans and Florence Gramm, Friends from Germany, are sojourning in this country for a few months, he being over here on business in connection with the recently formed League of Private Charity Organizations in Germany of which he is General Secretary. As opportunity is afforded he would be glad to meet with groups of Friends and discuss with them the present status of the Friends work in Germany and also the present condition of affairs in general in that country. Communication may be had with him through the American Friends Service Committee, 20 South 12th Street, Philadelphia.

E. Roy Calvert, Secretary of the Society for the Abolition of the Death Penalty, gave an address entitled "Why Capital Punishment should be Avoided" at Yorkshire Quarterly Meeting held recently at Leeds, England. He did not uphold the abolition of the death penalty merely because he was sorry for the victim or for any other sentimental reason; but because it was immoral, futile and positively harmful. Every one should come to a considered judgment based on an adequate understanding. Very few people really believed in Capital Punishment for its own sake; they admitted that it was horrible, but thought it a *necessary* protection to society, and a necessary deterrent. The same excuses had been used in the past for all old forms of barbarous punishment.

Writing recently of the Society of Friends in the *Church of England Newspaper,* Dean Inge says: "It is strange to reflect that all our schemes for reunion exclude the one body of Christians which has given the most striking testimony to the power of the Gospel of Christ to turn the fierceness of man to the praise of God." In commenting upon this expression, Percy Sylvester Malone says in *The Churchman:* "Somehow the answer which arises at once to the lips of every properly taught Churchman: 'They have wilfully put themselves out of the Christian Church through their denial of the Sacraments,' does not quite seem to answer. Some day perhaps we shall really believe our Lord's words about the other sheep of His which do not belong to our particular fold."

As a step toward international understanding, the student body of Earlham College has taken action looking toward sending one of its members to Japan in June, 1927, for a year's study in some Japanese university. The student will be selected by a committee and will have his, or her, expenses paid by the college community. According to the plan as outlined, the student will return to Earlham for the Senior year and will thus be able to interpret directly to fellow Earlham students, Japanese student life as he has experienced it. It is expected that the student will live in the dormitory with the Japanese students and will thus learn their ways and habits of life and thought. Such immediate contacts made from the student's point of view should be conducive to a much better international spirit between the two nations.

NEWS OF OUR MEETINGS

The Friends Meeting at Knoxville, Tennessee, is seeking at this time a pastor for the work there and interested persons may correspond with the clerk of the Monthly Meeting, E. K. Coggins, 345 E. Oklahoma Avenue, Knoxville, Tenn.

Readers will please note that California Yearly Meeting opens on June 21 instead of on June 15 as previously announced in these columns.

Arrangements have been made by the Oskaloosa College Avenue Friends Meeting to retain Andrew F. Mitchell as pastor for the coming year. The membership of the meeting feels great appreciation of his services and with the present arrangements there is general satisfaction.

The Young Friends Discussion group of Woonsocket, Rhode Island, had an afternoon of games and a picnic supper, May 8, at the home of Walter Mowry, near Primrose. Interested Friends provided automobiles for transportation. The ball game was late in beginning as several of the players were assisting in fighting a brush fire, though for the most part plans for the picnic were carried out much as arranged. Scarcely had darkness arrived when the remaining fragments of the supper were gathered up, and the young people returned to their homes united in their praises of the splendid time enjoyed, first for the great outdoors of the farm, the sports, the fellowship, and the food served out on the soil in true gypsy fashion.

More than a hundred mothers and daughters gathered about beautifully decorated tables to enjoy the "butterfly banquet" given, May 7, in the social hall of the First Friends Church at Long Beech, California, the occasion being inspired by the approaching Mothers' Day. The soft glow of many candles shed its mellow light over baskets of lovely blooms with large vari-colored butterflies. Favors were also dainty butterflys, brought from China by Nellie Davis, vocational secretary of the Y. W. C. A., who was formerly a missionary in that country. The unique program arranged by Miss Davis and young women of her Sunday school class, compared the different stages in the development of the butterfly to the unfolding of girlhood. Isabelle Bewley paid a loving tribute in her "Toast to our Daughters," and Mrs. J. M. Tanner, former president of the Y. W. C. A., introduced as a woman always interested in girls and their problems, gave an inspiring talk on the sacred companionship of mother and daughter. Agnes Oakley presided as toastmistress, and read a poem extolling Mother Love. Mrs. Joseph Riddick gave two pleasing contralto solos, and Juanita Hubbard delighted the company with two violin solos. The dinner was served by Mrs. Charles Bruce and her assistants.

William J. Sayers, pastor of the Friends Memorial Church, Muncie, Indiana, recently gave the commencement address for the high school at Cambridge City. H. Elmer Pemberton conducted a short series of evening services at Muncie, and Winchester Quarterly Meeting was held here, May 15. Alsina Andrews of the Seaside School in Jamaica has been a recent visitor. Plans are maturing for a Daily Vacation Church School to be conducted here early in the summer.

Special Gospel meetings which began Easter Sunday and continued for three weeks at Huntington Park, California, were conducted by Lindley A. Wells of Seattle, Washington, assisted by Anna Cook as song leader, who is connected with Los Angeles Peniel Mission whose work as a soloist and in organizing the children's choir, was a great blessing to the meeting.

Under the clear, faithful preaching of the Word of God sinners were converted, backslidden hearts were reclaimed, and believers were sanctified. Some church problems were blessedly solved and the church life has been quickened generally, with greater love and unity prevailing among the membership. A number will join in membership by letter and on request. Dr. George McLaughlin, president of the Training School for Christian Workers and nearly all the student body loyally helped in the work.

After four years of successful pastoral work at Westfield, Indiana, Clyde O. and Lenna B. Watson have tendered their resignation. During these years of faithful service the church has been built up and strengthened. The Young People's group and the Sunday School have flourished greatly under their leadership, and it is with regret that the Meeting receives their decision not to remain another year.

The Meeting for Worship at Central City, Nebraska, May 16, was in honor of the members who have united with the meeting during the past year. It was a very impressive service leading each member of the congregation to realize more keenly the real significance of church membership. Forty-nine were welcomed, twelve of whom were associate and thirty-seven adult. Thirty came in by certificate, three by letter and twelve by request.

Vermilion Grove Christian Endeavor was well represented at the recent County Convention held at Danville, Illinois. With seventeen C. E. Societies in the County, Vermilion was the only one whose "efficiency" card was filled by county officers. They were awarded a metal heart-shaped shield bearing the C. E. insignia. The Girls' Class of the Sunday School gave a "Mother-Daughter" banquet, the evening of May 14, at the home of Mr. and Mrs. W. A. Long, who have recently united with the church by letter from the Presbyterian denomination. Thirty-six mothers and daughters sat down to a splendid supper provided by the girls, who also gave a fine program of music and toasts. President D. M. Edwards of Earlham College gave a much appreciated message at the Vermilion Grove morning meeting for worship, May 16, in which he especially stressed the deity of Christ and the need of individual relationship with Him in the inner heart life. The following day he addressed the Academy students on "Mountain Climbing.' At the evening service, May 16, Lee Long, C. E. Vice-President, gave a talk on Christian Endeavor efficiency and exhibited the shield which had been awarded the Society.

Ackworth Quarterly Meeting was held at Smyrna, near Weldon, Iowa, May 14-16. The meeting on Ministry and Oversight, Friday afternoon had been carefully planned by the clerk, R. P. Bogue. The subjects of Family Worship and the Spiritual and Social Life in the Church were helpfully discussed by Moses T. Mendenhall, assistant superintendent of Iowa Yearly Meeting, and the pastors of the Quarterly Meeting. Inspiring messages both Saturday and Sunday were given by Moses Mendenhall, while the service on Sunday afternoon was in charge of Inez Smith, superintendent of the Young People's department, in which Mae Smith and Arthur Kellogg of Penn College spoke helpfully. Charles Thomas of Middle River gave the message in the evening. Special music under the direction of the local pastor, F. E. Carpenter, was rendered throughout the services.

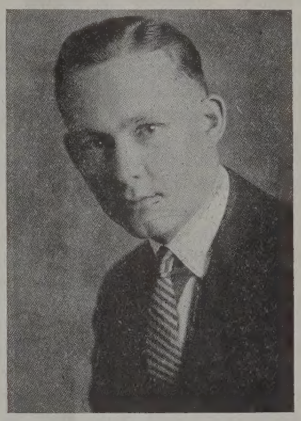
The sixth annual conference of the Ministerial Association of North Carolina Yearly Meeting was held at Ashboro, N. C., April 20-22, with 27 ministers and workers registered and others present for a part of the time. The practical and inspirational program was of a high order. Unity and devotion were outstanding characteristics. Fred E. Smith, Field Secretary of the Five Years Meeting, spoke on Successful Evangelism and also on General Benevolences of the Church. Tom A. Sykes discussed Friends' Position on the Ordinances and how to present it to prospective members. Milo S. Hinckle gave an address on the World Outlook for Christianity, Alice Paige White spoke on Daily Vacation Bible School Work, and Tennyson Lewis on Local Organization for Effective Work.

Because of the interest and help of Nathan D. Andrews of Greensboro Monthly Meeting, Russell Branson came to Raleigh, N. C., last August and was able to assemble about twenty-five Friends who expressed a desire to establish a meeting. The first was held in September in the Y. M. C. A. building and has continued each week with growing interest. A request for a Monthly Meeting was granted, and established, April 17, when 26 members and associate members were received by transfer and request. The meeting is anxious to secure names and addresses of any Friends who may reside in or near Raleigh.

Mothers' Day was observed at the Sunday School hour at the Williamsburg Friends Church Sunday, May 9. A splendid program was given to a large audience, there being 137 present. Sunday evening, May 16, Vesta and Wava Maddy, of near Mooreland, gave some special numbers on the violin and piano at the Christian Endeavor and evening service for worship. Clinton M. Pearson, the pastor, gave a message on "Consecration." There was a good attendance at both services.

PENN ORATOR WINS PEACE HONORS

For the first time Penn College has this year had a representative in the State Peace Contest, in the person of Roscoe Trueblood. With the oration, "Preparation



ROSCOE TRUEBLOOD

for Peace," he won second place, an honor carrying with it a cash award of $40. Seven Iowa colleges were represented in the contest. Roscoe Trueblood has made a fine record in Penn forensics during his four years and has been a member of Gospel teams. He has responded to many calls to speak in pulpits in the surrounding country. Recently he has delivered his contest oration in a number of meetings in northern Iowa. With him on several occasions has gone as companion orator, Vern Green who for two years past has represented the college with his plea for his own race (negro) in the state oratorical contest. Both these young men are well received and their messages make a real contribution to education for peace and inter-racial understanding.

OAKWOOD SCHOOL NEWS

Wm. J. Reagan, Principal of Oakwood School, attended a conference conducted by the National Council for Boys' Work in the Young Men's Christian Association, on April 29 to May 1. The place of worship in the life of High School boys, the type of religious education they need, and a program of activity were some of the topics that were worked out. Representatives came from all over the United States and Canada. Three school principals were invited.

There have been at Oakwood recently three very interesting visitors. Anna Curtis, a representative of the American Friends Service Committee, spent three days at the school. She showed pictures, gave talks and visited individually, about her experiences in Europe, general conditions in Europe and about the American Friends Service work.

On Friday night at the recent session

of Quarterly Meeting, a speaking contest was held for the young Friends. Two were chosen from Clinton Corners, where the meeting was held, two from Poughkeepsie, and two from Oakwood. They contested for a prize offered by the Yearly Meeting Prohibition Committee. Isabelle Cammack and Rembert Patrick, both of Oakwood, won the first two places. After the contest, Anna Curtis talked to a group about prohibition in Europe.

Frederick J. Libby, Secretary of the National Council for the Prevention of War, spent a recent week-end at Oakwood. On Friday, he talked at the New Paltz Normal School, a school of about two hundred and fifty prospective teachers. Saturday noon, he spoke at a luncheon of the Women's City and County Club in Poughkeepsie. Saturday night and Sunday, he spent at Oakwood School in lectures, interviews and discussions. About sixty copies of his Good Will books were ordered; forty for High School boys and girls, and twenty for smaller children. Earlier in the year, a Captain Holdridge, from West Point, talked to us about the importance of the R. O. T. C. and the summer training camps and preparedness in general. Therefore, we were very much interested in Frederick Libby's presentation of the peace program. Discussion coming weeks apart have proven more profitable to the student body than talks coming together in the form of a debate. They were more able to understand and appreciate the position of the speakers, than they would have, if both talks had been coupled together.

Miss Susan Hoagland, who keeps open house for foreign students at Cornell University, spent Sunday night and Monday with us. She spoke to the whole school Sunday night and on Monday morning she talked to the Junior and Senior English classes. The remainder of the day, she spent in interviews with teachers and students who were most anxious to visit her. Her belief in the school of silence and the importance of the inner life made her a very welcome visitor at Oakwood. She made known the value of religion in a unique way. Her knowledge of modern psychology coupled with her firm belief in a higher power, is an unusual combination.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 6, 1926

Jacob and Esau, Gen. 33:1-11

Golden Text: "Be ye kind to one another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Eph. 4:32.

Devotional Reading: I Cor. 9:24-27; 10:31.

Intermediate and Senior Topic: Brotherly Love and Forgiveness.

Topic for Young People and Adults: A Lesson in Reconciliation.

Daily Readings

M.—Jacob and Esau. Gen. 33:1-11.
T.—Reconciliation with God. II Cor. 5:14-21.
W.—Reconciliation with Others. Matt. 5:21-26.
T.—Joseph Reconciled to his Brothers. Gen. 45:1-15.
F.—Proper Treatment of Enemies. Matt. 5:38-48.
S.—Christ Forgives his Enemies. Luke 23:33-38.
S.—Forgiveness and Prayer. Matt. 6:9-15.

We are often disappointed for one of two reasons: We have been unable to secure what we earnestly sought and paid a great price for; or, having obtained it, it has failed to make good our fond anticipations.

The accounts since our lesson show that in spite of bitter disappointments and trickery as in the case of Rachel and Leah, and in the changing of his wages ten times (Gen. Chap. 29 to 32). Jacob had obtained the success that no doubt allured him, but who can say that he was satisfied? Then came the wrestling experience in which, not by wrestling, but ceasing to wrestle and by clinging, he is changed from "Jacob" to "Israel"; from the Supplanter to the Prince, and all life after that is different.

Behold Esau was coming. (v. 1). Jacob is not the only one who has discovered that after a gracious experience which seemed to change the whole world, he has to meet face to face the sins of the past. The real advantage is that he meets them with a new spirit.

He divided the children. (v. 1). His rich experience does not dull his rare ability for management, it rather sanctifies it; but Jacob no longer trusts in his cunning.

Esau ran to meet him (v. 4). Here are a lot of Oriental frills where one must know the book of etiquette in order to say "I love you, forgive me," but it is refreshing to see the real thing breaking through.

"Blood is thicker than water" they tell us, but it sometimes seems to make hatreds more intense. In Jacob's case the words of Paul seem to have been realized: "Wherefore if any man is in Christ, *there is a new creation:* the old things are passed away, behold they are become new." II Cor. 5:17. (marginal).

I have enough, (v's. 9, 11). Those words sound strange in this age, yet both Esau and Jacob used them. Possessions are never sufficient to cause men to say "enough." It is a sense of their limitations, the responsibilities they bring, and the vision of something infinitely more valuable, that gives this sane conclusion. The perception of the insufficiency of possessions causes one to say, "sufficient." Wealth is permissible if it does not cost too much.

As one seeth the face of God. (v. 10). What does this mean? Have not men sought to see God's face as they see the faces of each other? Here the thought is reversed. Jacob felt that he had seen God's face but never before had he really seen his brother's face. "We do not see the faces of men until we see "the things that are not seen," until we have a vision of humility, love and confidence.

Reconciliation is a great word in our redemptive revelation whether it marks the experience of two estranged brothers, or the scene on Calvary where "God was in Christ reconciling the world unto himself." Paul knew of no higher "wall of partition" than that between Jew and Gentile; and he declared that Christ Jesus broke that wall down. All true Christians are members of a fellowship of reconciliation.

ELLISON R. PURDY.

Seventeenth Annual

Young Friends General Conference

to be held at

Penn College, Oskaloosa, Iowa
June 25 to July 4

Note the Change in Time and Place

DEATHS

BABCOCK—At Marlboro, Mass., August, 1925, Nathan Babcock, an Elder in Bolton Monthly Meeting of Friends, in his 95th year. Born in Bolton in 1830, he was a loyal Friend and for more than fifty years served his Monthly Meeting as clerk. Though removed from Friends in later years, he attended the Congregational Church when not able to attend his own, but at the last Quarterly Meeting just a week before he died, he said that he loved the Friends Meeting best of all. "Such was our friend, formed on the good old plan, a true and brave and downright honest man. So calm, so constant was his rectitude that by his loss alone we know its worth and feel how true a man has walked with us on earth."

COX—At his home, 411 West Lee Street, Greensboro, N. C., March 22, 1926, after an extended illness, Jeremiah S. Cox, in his 80th year. A lifelong member and beloved minister of the Society of Friends, he was held in very high esteem by all who intimately knew him. He was born in Randolph County, N. C., and interment was made at Guilford College.

EVANS—At her home in Spring Grove, Richmond, Indiana, May 12, 1926, Mary M. Evans, daughter of Isaac P. and Mary Ann Evans, following a stroke of paralysis.

Funeral services were conducted with friends at the home by Charles M. Woodman. Interment at Earlham cemetery.

HARRIS—At Barnes Hospital, St. Louis, Mo., May 7, 1926, Elizabeth Ann Harris, widow of Eleazer B. Harris, and daughter of Jonathan and Talitha Ann Ridgeway, aged 73 years. Born in Harrison County, Ohio, she went with her parents to Iowa and spent the greater part of her life in Marshall County. A birthright member of the Society of Friends, she was a devoted active Christian, giving her best in service with a real zeal for missions and the work of the W. C. T. U. Interment at Bangor, Iowa, by the side of her husband. A foster son and two step-daughters survive her.

HOGE—At the home of her son in Hamilton, Virginia, May 12, 1926, Sarah E., widow of Daniel J. Hoge, in her 88th year. She was widely known and loved for her sweet Christian character and unselfish interest in others, having been an Elder in Lincoln Monthly Meeting since its establishment in 1886, and her occasional public testimony always carried weight. She was a charter member of the W. C. T. U. and deeply interested in all good work. For eighteen months she was an invalid before release. Three children, Howard M. of Lincoln, Va., Henry J. of Hamilton, Va., and Alice T. Warner of Baltimore, Md., survive her.

MORSE—At his home in Woonsockett, Rhode Island, April 30, 1926, Harold Winthrop Morse, son of Bertha V. and the late Oscar J. Morse, in his 31st year. He had been in ill health for the past eight years, contracted during the world war, where he withstood no small amount of abuse as did others for refusing to bear arms. In 1923, he was united in marriage to Edna Dickey, who, with his mother and his sister Mildred, survives him. He was a member of the Friends Church and until his illness was active in all the work of the Church. D. E. Trueblood, a former pastor, and Harold W. Myers, the present pastor conducted the funeral services. Interment was in Union cemetery.

WRIGHT—At the home of her daughter, Mrs. A. L. Ladd, Seattle, Wash., April 4, 1926, Martha Ann Wright, widow of Joshua D. Wright, and daughter of Daniel M. and Susan Santmyre, in her 79th year. Born near Front Royal, Virginia, in 1847, she was a charter member of the Memorial Friends Church, and was faithful in attendance and in the upbuilding of the work as long as health permitted. She was broadminded and cheerful, being loved and honored by all who knew her. Funeral services were conducted by D. Reeve Shinn.

FOR SALE

A farm of 159 acres in Clarke County, Iowa, near Smyrna Friends Church. Good soil on which crops have been well rotated; eight-room house, large barn, good outbuildings; plenty of fruit. If interested write JOHN H. SHERMAN, Weldon, Iowa, R. 1.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

A. W. LEONARD,
Route 1, Box 54 Roseville, Calif.

SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

New York, May 26—Poughkeepsie, L. Hollingsworth Wood, (Assistant) 501 Fifth Ave., New York, N. Y.

Nebraska, June 2—Central City, Ora W. Carrell, Central City, Nebraska.

Canada, June 10—Pelham, near Welland, Ontario, Arthur G. Dorland, Western, University, London, Ontario, Canada.

Oregon, June 10—Newberg, Edward Mott, 1169 Kerby St., Portland, Ore.

California, June 21 — Whittier, Allen U. Tomlinson, 142 S. Friends, Whittier, California.

New England, June 22—Winthrop Center, Maine, George L. Jones, Amesbury, Massachusetts.

North Carolina, August 3—Guilford College, L. L. Hobbs, Guilford College, N. C.

Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17 — Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Richmond, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

I WANT A BOOK

"Ritualism Dethroned," by Orvis. Either new or used copy. Write me condition of book and price.

JOHN N. MCCORMICK,
Georgetown, Illinois.

The American Friend

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I am the Resurrection and the Life.
John 11:25

America's Angelus

"Glory to God in the highest, and on earth, peace, good will toward men."—LUKE 2:14.

Stand back of the President of the United States and the Nation, in constructive thought for Universal Peace by meditating day by day on the fourteenth verse of the second chapter of Luke, one of the best known verses in the Bible, and make this powerful creative message of freedom—AMERICA'S ANGELUS.

Ask your friends to help make this a Universal Meditation for World Harmony.

Pass it on **Friends in Christ**

Six weeks of Summer Study

Quakerism at Work in the 20th Century

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